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NEW YORK:
JOHN ALLEN, 139 NASSAU STREET.
BOSTON: OTIS CLAPP, 12 SCHOOL STREET.

1846.

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THE STATE

OF

INFANTS IN HEAVEN.

PREFATORY REMARKS.

The revelations contained in the present chapter form an exceedingly interesting portion of the general system of Swedenborg's disclosures pertaining to the other life. They make an appeal to the parental heart which must plead strongly in support not only of the truth of this particular statement respecting the lot of departed little ones in another world, but also of the great mass of similar developments embodied in the "*Memorabilia*." The doting mother finds her instinctive sentiments here confirmed by the reports of a professed eye-witness of the state of infants in heaven, and the faith of the actual reality of the spectacle cannot well but be in proportion to the strength of the convictions prompted by such sentiments. What can afford a sweeter consolation to the bereaved bosom than the idea of deceased infants being at once received as the *protégés* of celestial guardians, and there nurtured and trained in the lessons of angelic wisdom and love? How precious the thought that these tender flowrets of hope are not so much nipped and withered by death as transplanted to a heavenly garden, there to flourish in brighter bloom, and to exhale a richer fragrance, through ages unknowing of an end! The lack of maternal service which would have been so fondly performed for them here, is, according to this disclosure, supplied with equal devotion there, and that without being marred by the infirmities which attend all earthly relationships. What a touching consideration of the infantile nature do we recognize in the intimation, that the celestial culture is imparted first through the medium of the affections, instead of the thoughts, and that the truths pertaining to salvation are imaged forth by means of representative scenery, giving the charm of life to the objects of their vision! The intimation, too, that infants in heaven become ministering spirits to infants on earth, breathing their soft influx into their opening hearts, like a balm from Paradise—as indeed it is—what more delightful thought can come upon us!

It is no doubt possible that such a picture of infant bliss as is here portrayed may, from the effect of our previous vague conceptions of heaven, strike us at first as a beautiful dream or reverie, which we would gladly indulge but for the secret misgivings that arise in spite of ourselves to chide us out of the fond illusion. But on deeper reflection we discover nothing intrinsically improbable in the view here presented, and when we look upon heaven as an emanation of superabounding divine love, it is difficult for a sober imagination to picture any form of bliss which the reason does not sanction; and the view here given of the state of infants in heaven we hold to be a sober one. To a rational survey of the future life we deem it impossible to conceive of the distinction of sex being there abolished. A man must necessarily be there a man-spirit, and a woman a woman-spirit. Sex is as much in the mind as in the body; and any reading of the letter of revelation which

would imply the non-existence of male and female spirits, as such, in the World of Spirits, must inevitably be false, as it goes to the utter destruction of identity after death, which plainly contradicts the whole tenor of Scripture on this head. But the spirits of earth become the angels of heaven ;* and as the ruling affections and promptings that were dominant in the terrestrial life live and reign in still higher perfection in the celestial, why should not the maternal principle, in the form of a hallowed *storgè* towards infants, operate in the bosoms of the blessed ? Why should it not prompt the cheerful tutelage of these tender translated nurslings as they enter the world of beatified mothers and sisters—true “sisters of charity”—eager to give scope to angelic impulses, and to turn the pure loves of their souls into fitting ministrations ?

The only question which can possibly arise on this score is, whether the conditions of existence in the other life are such as to admit of the performance of offices like those here described. But this is a point which will determine itself as the grand features of Swedenborg's system are developed, one of which is that man lives as a perfect man in the future world, only with a spiritual instead of a material body, and in the midst of spiritual realities. As such he is, in the highest sense, in a state of life, activity, use, and of all the inbred sympathies of his nature. That world is the true region and sphere of all loving hearts ; and how would it be shorn of its attractions if it were to be regarded as a state utterly unlike the present, and to which all the thousandfold charities and endearments of earth are unknown ? But we have little fear, if the previous train of disclosures has carried with it a conviction of truth, that this beautiful unveiling of the heaven of infants will put the least stone of stumbling in the way of the reader. While he feels it to be a view congenial with all the kindly and affectionate promptings of his soul, he will not know how to be sufficiently grateful for having become acquainted with a stupendous scheme of revelation, the due opening of which in its various features removes the objections of his reason, and enables him to realize the most solid truths in the most brilliant imaginings. What matters it that minds moulded under the power of a stern theology, which refuses to listen for a moment to the claims of revelations beyond a limit which God himself has never fixed, may laugh or grieve at the credulity which can receive visions for verities, and dreams for demonstrations, to say nothing of the less mildly insinuated charges of a deified reason and a vilified faith. Right thankful is the humble receiver of these doctrines, that in the firm assurance of their truth, and in the sweet consciousness of their elevating and transforming power, he can say without presumption—*I know better—I know what and why I have believed.*

Happily the statements of Swedenborg respecting the innocence of infants in the other life is so guarded and qualified by his subsequent declarations respecting the hereditary evils of their nature, that the most rigid orthodoxy can make no complaint of a laxness of theory on this head. He says expressly, “I have conversed with angels concerning infants in heaven, and inquired whether they are pure from evils, because they have no actual evil, like adults ; but I was told that they are in evil like them, and are also nothing but evil ; that they, like all angels, are withheld from evil and held in good by the Lord,” though “it appears to them as if they were good in themselves.” This doubtless is an averment which will be little palatable to those who are revolted by the doctrine of native depravity, and cherish lofty notions of the innate purity and nobility of our nature, while on the other hand Swedenborg's explicit denial of the dogma of original sin, *as theologically explained and popularly held*, will secure him equally small favor with the advocates of a stricter divinity. But it was never a question with him into the hands of what school or system he might be deemed to play. He had but one straight-forward course to pursue—to announce, in all freedom and fidelity, the divine truths which he had learned from

* To obviate any air of mystery conveyed in the above intimation, we shall spread before the reader, on a subsequent page, evidence drawn from more than one source, that *all angels are human spirits*, who have once inhabited material bodies.—B.

a divine source. He consequently bears about him on the right hand and on the left, in utter indifference at whose side a chosen error is smitten down, or against whose opposition a prostrate truth may be lifted up. At one time he agrees with the creeds of all churches, at another he differs from all. There was in him no "trimming his way to seek love." When sent to Nineveh he was not found at Joppa, nor seemed there ever any other sound in his ear than "Preach the preaching that I bid thee."

Having thus alluded, in connexion with the state of infants, to the doctrine of original sin, it may not be amiss to cite in this place the following summary view of that subject from the "Arcana" (*Arc. Cel.* 313). "With respect to hereditary evil the case is this: every one who commits actual sin acquires to himself a nature thence, whence evil is implanted in his children, and becomes hereditary; and that thus from every particular parent, from father, grandfather, great-grandfather, and other forefathers in order, it is multiplied and grows in each descending posterity, and remains with each, and is increased by their actual sins; nor is it ever dissipated so as to be harmless, except in those who are regenerated by the Lord. This every one, if he will attend, may know from this circumstance, that the evil inclinations of parents remain visibly in their children, so that one family, yea, one generation, may be thereby distinguished from another." We may have more to say upon this point hereafter. Let it suffice for the present to remark, that according to the view now given evil is propagated by a law of life, which is the law of the transmission of germs. A man reproduces himself in his children. The character of his essential life, which is formed by his love, is stamped anew upon his offspring. And in this matter we cannot separate the moral from the physical. A man's moral life works itself into his physical. If his life—his essential self—is evil, that evil will re-appear in his children, and if they die in infancy their inherited elementary character goes with them into the other world. The evil therefore of any one generation is the accumulated result of the evils of preceding generations; and as this evil was gradually acquired, so it must be gradually laid off before man can be restored to his pristine condition. There is therefore a progressive regeneration of the race, as there is of an individual.

A concluding remark is here to be made respecting the peculiar use of the word "plane," as it occurs in the present and numerous other portions of Swedenborg's writings. It is very nearly equivalent to the term "ground," as used to imply the substratum on which any thing intellectual rests. Thus we may say that the ideas and notions acquired in childhood constitute the "plane" of that state, into which its intelligence and affections flow. The scientific knowledges of any mind form the "plane" upon which its inductions and generalizations rest. The external memory—the nature of which will be defined in the ensuing number—forms a "plane" or basis for the spiritual memory in the other life. A dominantly sensual man has in his mind only a sensual "plane," but a spiritual man is elevated to a spiritual "plane;" and so in a multitude of similar cases.—B.

N. B.—In making out the chapter that follows I have drawn upon two different sources—the "Heaven and Hell" and the "Arcana"—in order to give more completeness to the statements by incorporating all the various items which occur in the one but are omitted in the other. As distinct references under each paragraph would render the page unsightly, it will be sufficient to indicate the sources, in a general way, as being H. & H. No. 329-345, and A. C. No. 2289-2309. The extracts here and elsewhere are generally made verbatim from the work quoted. But having usually the original Latin before me, I have felt at liberty occasionally to amend the rendering of a word or phrase, although such cases are very rare. In respect to omissions, I have been governed by the dominant scope and design of the particular selections. This is usually the distinct propounding of some grand point of doctrine or disclosure. Whatever bears upon this I have generally retained according to my prescribed limits. But the selections are taken out—excised, as it were—from the midst of an immense mass of related matter, and particular sentences or clauses fre-

quently occur which cannot be at all adequately understood or appreciated when detached from their connections. A sense of justice to the author and the subject has dictated the omissions which I have made in order to avoid long and unseasonable explanations. My invariable purpose, however, is that of strict and sacred fidelity to the meaning of the writer, with barely the exercise of that discretion which the very nature of selection and abstract make necessary.

1. It is the belief of some, that only the infants who are born within the church come into heaven, but not those who are born out of the church; because, they say, the infants within the church are baptized, and by baptism initiated into the faith of the church; but they do not know, that no one has heaven or faith by baptism; for baptism is only for a sign and memorial that man is to be regenerated, and that he can be regenerated who is born within the church, since there is the Word, where are the divine truths by which regeneration is effected, and there the Lord is known, from whom regeneration is. Let them know, therefore, that every infant, wheresoever he is born, whether within the church or out of it, whether of pious parents or of impious, when he dies is received by the Lord, and is educated in heaven, and according to divine order is taught and imbued with the affections of good, and by them with the knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every one who thinks from reason, may know that no one is born for hell, but all for heaven, and that man himself is in fault, that he comes into hell; but that infants can as yet be in no fault.

2. Infants who die, are equally infants in the other life: they have a like infantile mind, a like innocence in ignorance, and a like tenderness in all things; they are only in the rudiments of the capacity of becoming angels; for infants are not angels, but they become angels. For every one who goes out of the world, is in a like state of his own life; an infant in the state of an infant, a child in the state of a child; a youth, a man, an old man, in the state of a youth, of a man, and of an old man; but the state of each one is afterwards changed. But the state of infants exceeds the state of all others in this, that they are in innocence, and that evil from actual life is not yet rooted in them; innocence also is such, that all things of heaven may be implanted in it, for innocence is the receptacle of the truth of faith and of the good of love.—*H. & H.*, 329, 330.

3. They who know nothing of the state of life after death, may possibly imagine, that infants are in angelic intelligence and wisdom, instantly on their coming into another life; but I have been instructed by much experience that the case is otherwise; they who die soon after their nativity, are of an infantile mind almost as on earth, nor do they know anything more: for they have with them only the faculty of knowing, from this the faculty of understanding, and from this the faculty of becoming wise, which faculty is the more perfect, by reason of their not being in the material body, but being spirits. That they are such, when they first come into heaven, was not only told me, but was also shown me; for several times, by the Divine mercy of the Lord, there were sent to me infants in choruses, and it was also granted to read to them the Lord's prayer, and at the same time it was given to perceive on such occasions, how the angels, in whose fellowship they were, insinuated into their tender

and novitiate ideas the sense of the things contained in that prayer, and filled their ideas according to their capacity of reception ; and afterwards how it was given to the infants to think the same things as of themselves.

4. The quality of their tender understanding was also shown to me, whilst I was praying the Lord's prayer, and they at the same time flowed into the ideas of my thought from their intellectual, which was so tender, that they scarce received anything but the sense of the words ; nevertheless, it was shown that their ideas, in that state of tenderness, were open even to the Lord, that is, even from the Lord ; for the Lord flows into the ideas of infants, in a more especial manner, from the inmosts, inasmuch as nothing has as yet closed their ideas, as with the adult : no principles of the false to hinder the understanding of truth, nor a life of evil to hinder the reception of good, and thus prevent their attaining wisdom.

5. Hence it may appear, that infants do not come into an angelic state instantly after death, but that they are successively introduced by the knowledges of good and of truth, and this according to all celestial order ; for the least particulars of their tempers and dispositions are there most exquisitely perceived, and according to all and single bents of their inclination, they are led to receive the truths of good, and the goods of truth, and this under the Lord's continual direction.

6. They are especially initiated continually into this, to know no other father, and afterwards to acknowledge no other, than the Lord alone, and that they have life from Him ; for that they are lives, viz. truly human and angelic lives, is from the intelligence of truth and the wisdom of good, which they receive solely from the Lord : hence it is, that they know no otherwise but that they were born in heaven.

7. The state of infants in the other life is much better than the state of infants in the world, for they are not clothed with an earthly body, but with a like body as the angels. The earthly body in itself is heavy ; it does not receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural world ; therefore infants in the world must learn to walk, to move their limbs, and to speak, yea, their senses, as seeing and hearing, must be opened by use. It is otherwise with infants in the other life ; because these are spirits, they act immediately according to their interiors : they walk without practice ; they speak also, but at first from general affections, not yet so well distinguished into ideas of thoughts ; but in a short time they are initiated also into these, and this because their exteriors are homogeneous with their interiors. That the speech of angels flows from affections variegated by the ideas of thought, so that their speech is altogether conformable to their thoughts from affection, may be seen above, n. 234-245.

8. Infants, as soon as they are raised up, which takes place soon after their decease, are taken into heaven, and delivered to angels who are of the female sex, who in the life of the body tenderly loved infants, and at the same time loved God : these, because in the world they loved all infants from a sort of maternal tenderness, receive them as their own, and the infants also, from an innate disposition, love them as their own mothers. There are as many infants with each one as she desires from a spiritual parental affection.

9. How infants are educated in heaven, shall also be told in few words.

From their tutoress they learn to speak; their first speech is merely a sound of affection, which by degrees becomes more distinct, as the ideas of thought enter; for the ideas of thought from the affections constitute all angelic speech, on which subject see its proper article, n. 234-245. Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, by which their interiors are opened, and thus they are daily perfected. After this first age is past, they are transferred into another heaven, where they are instructed by masters; and so on.

10. Infants are instructed principally by representatives adequate to their capacities, the beauty of which, and at the same time the fulness of wisdom from within, exceed all belief; thus by degrees is insinuated into them intelligence, which derives its soul from good. It is here allowed to mention two representatives, which it was granted me to see, from which it may be concluded as to the rest. First, they represented the Lord rising from the sepulchre, and at the same time the union of his Human with the Divine; which was done in a manner so wise as to exceed all human wisdom, and at the same time in an innocent infantile manner. They also presented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived that it was the Lord, only as it were at a distance, because in the idea of a sepulchre there is something funereal, which they thus removed. Afterwards they cautiously admitted into the sepulchre something atmospherical, appearing still as thin watery, by which they signified, also by a becoming removal, spiritual life in baptism. Afterwards I saw represented by them the descent of the Lord to the bound, and his ascent with the bound into heaven, and this with incomparable prudence and piety; and, what was infantile, they let down small cords, almost invisible, very soft and tender, by which they raised up the Lord in his ascent; always in a holy fear, lest anything in the representative should border upon anything in which there was not the spiritual celestial: besides other representatives in which they are, and by which they are brought into the knowledges of truth and the affections of good, as by plays suitable to the minds of infants.

11. How tender their understanding is, was also shown. When I prayed the Lord's prayer, and they then flowed from their intellectual into the ideas of my thought, it was perceived that their influx was so tender and soft, as to be almost of affection alone; and at the same time it was then observed, that their intellectual was open even from the Lord, for what proceeded from them was like something transluent. The Lord also flows into the ideas of infants chiefly from the inmosts, for nothing closes those ideas, as with adults, no false principles obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom. From these things it may be manifest, that infants do not come instantly after death into an angelic state, but that they are successively introduced by the knowledges of good and truth, and this according to all heavenly order; for the very least things of their disposition are known to the Lord, wherefore, according to all and each of the movements of their inclination, they are led to receive the truths of good and the goods of truth.

12. How all things are insinuated into them by delightful and pleasant things, which are suited to their genius, has been also shown to me for it was given me to see infants handsomely clothed, having around the breast garlands of flowers, resplendent with the most beautiful and heavenly colors, and likewise around their tender arms. Once it was also given me to see infants with their tutoresses, together with virgins, in a paradisaical garden beautifully adorned, not so much with trees as with laurel espaliers, and thus porticoes with paths conducting towards the interior parts; the infants themselves were then clothed in like manner, and when they entered, the flowers above the entrance glittered most joyfully. Hence it may be manifest what delights they have, and also that by things pleasant and delightful they are introduced into the goods of innocence and charity, which goods are by those things continually insinuated into them from the Lord.

13. Moreover, infants, in proportion as they are perfected, are also encompassed with atmospheres according to the state of their perfection; that atmospheres exist in another life, with innumerable varieties, and of inexpressible beauty, may be seen from experience, n. 1621; there are exhibited to them more especially atmospheres consisting as it were of infants sporting in the smallest inconspicuous parts thereof, but of forms perceptible only by a most internal idea, from which forms they conceive this celestial idea, that all and single things around them are alive, and that they are in the Lord's life, which affect with happiness their inmosts.

14. It was shown me, by a mode of communication familiar in the other life, what the ideas of infants are when they see any objects; they were as if each and every object were alive; whence in every idea of their thought there is life. And it was perceived, that infants on earth have nearly the same ideas when they are in their little plays, for as yet they have not reflection, such as adults have, as to what is inanimate.

15. Infants are of different genius and character, and this by reason of the hereditary principle which they derive from their parents, and by succession from their ancestors of many generations; for the actual [life or principle] of parents, confirmed by habit, puts on nature, and is implanted hereditary in infants, whence come their different inclinations.

16. In general, infants are of a genius either celestial or spiritual; they who are of a celestial genius are readily distinguished from those of a spiritual genius; in the former there is more of a softness in their thoughts, words, and actions, so that scarce anything appears but a something flowing from the love of good to the Lord and towards other infants; whereas the latter do not discover the same softness, but something as it were of quickness and smartness manifests itself in all their behavior; the like also appears from their indignation, and from other circumstances; thus every infant differs from every other as to its complexional temper, and every one is educated according to such difference.

17. Many may suppose that infants remain infants in heaven, and that they are as infants among the angels. Those who do not know what an angel is, may have been confirmed in that opinion, from the images here and there in temples, where angels are exhibited as infants. But the case is altogether otherwise: intelligence and wisdom make an angel, and so long as infants

have not intelligence and wisdom, they are indeed with angels, yet they are not angels; but when they are intelligent and wise, then first they become angels; yea, what I have wondered at, then they do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius: intelligence and wisdom produce this effect. The reason that infants, as they are perfected in intelligence and wisdom, appear more adult, thus as youths and young men, is, because intelligence and wisdom are essential spiritual nourishment; therefore the things which nourish their minds also nourish their bodies, and this from correspondence; for the form of the body is but the external form of the interiors.* It is to be known that infants in heaven do not advance in age beyond early youth, and stop there to eternity. That I might know for certain that it is so, it has been given me to speak with some who were educated as infants in heaven, and who had grown up there; with some also when they were infants, and afterwards with the same when they became youths: and from them I have heard the course of their life from one age to another.

18. That innocence is the receptacle of all things of heaven, and thus that the innocence of infants is the plane of all the affections of good and truth, may be evident from what was shown above, n. 276-283, concerning the innocence of the angels in heaven, namely, that innocence is to be willing to be led by the Lord, and not by self; consequently that man is so far in innocence as he is removed from his own proprium, and as far as any one is removed from his own proprium, so far he is in the proprium of the Lord; the proprium of the Lord is what is called the Lord's justice and merit. But the innocence of infants is not genuine innocence, because it is as yet without wisdom: genuine innocence is wisdom, for so far as any one is wise, so far he loves to be led by the Lord; or what is the same, as far as any one is led by the Lord, so far he is wise. Infants therefore are led on from external innocence, in which they first are, which is called the innocence of infancy, to internal innocence, which is the innocence of wisdom. This innocence is the end of all their instruction and progress; wherefore, when they come to the innocence of wisdom, the innocence of infancy, which in the meantime had served them for a plane, is then conjoined to them. What the innocence of infants is, was represented to me by a kind of wooden thing almost void of life, which is vivified as they are perfected by the knowledges of truth and the affections of good. Afterwards it was represented what genuine innocence is, by a most beautiful infant fully alive and naked: for the innocent themselves, who are in the inmost heaven, and thus nearest to the Lord, before the eyes of other angels do not appear otherwise than as infants, and some of them naked; for innocence is represented by nakedness without shame, as is read concerning the first man and his

* Inasmuch as food and nourishment correspond to spiritual food and nourishment, thence the taste corresponds to the perception and the affection thereof. Spiritual food is science, intelligence, and wisdom, for from these spirits and angels live and from these are also nourished, and they desire and have appetite for them, as men who are hungry desire and have appetite for food; hence the appetite corresponds to that desire. And what is surprising, from that food they also grow up to maturity: for infants who de cease, in the other life appear not otherwise than as infants, and also are infants as to understanding: but in proportion as they grow in intelligence and wisdom, they appear not as infants, but as advanced in age, and at length as adults: I have conversed with some who died infants, and they appeared to me as youths, because they were then intelligent. Hence it is manifest what spiritual food and nourishment is.—*Arc. Cel.*, 4792.

wife in paradise, Gen. ii. 25 ; wherefore also, when their state of innocence was lost, they were ashamed of their nakedness, and hid themselves, chap. iii. 7, 10, 11. In a word, the wiser the angels are, the more innocent they are, and the more innocent they are, the more they appear to themselves as infants ; hence it is that infancy, in the Word, signifies innocence ; see above, n. 278.

19. I have spoken with angels concerning infants, whether they are pure from evils, because they have no actual evil, like adults : but it was told me that they are equally in evil, yea, that they also are nothing but evil ; but that they, like all angels, are withheld from evil and held in good by the Lord, so that it appears to them as if they were in good of themselves. Wherefore also infants, after they become adults in heaven, lest they should be in a false opinion concerning themselves, that the good with them is from them and not from the Lord, are sometimes let back into their evils, which they have received hereditarily, and are left in them, until they know, acknowledge, and believe, that the case is so. A certain one also who had died an infant, but who grew up in heaven, was of a similar opinion (he was the son of a certain king) ; wherefore he was let back into the life of evils in which he was born ; and then I perceived, from the sphere of his life, that he had a disposition to domineer over others, and that he esteemed adulteries as nothing, which evils he had derived hereditarily from his parents ; but after he had acknowledged that he was such, he was then again received among the angels, with whom he was before. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his, thus it is not his fault that he is such ; but he suffers on account of the actual evil which is his own, thus as far as he has appropriated to himself hereditary evil by actual life.* That infants, when they become adult, are let back into a state of their hereditary evil, is not therefore that they may suffer punishment for it ; but that they may know, that of themselves they are nothing but evil, and that by the mercy of the Lord they are taken from the hell which is with them into heaven, and that they are in heaven, not from any merit of their own, but from the Lord ; and thus that they may not boast before others of the good which is with them, for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

20. Several times when some infants have been together with me in choirs, when they were as yet altogether infantile, they were heard as something tender and inordinate, so that they did not yet act as one, as they do afterwards, when they have become more adult ; and, what I wondered at, the spirits with me could not refrain from leading them to speak ; such desire is innate in

* It is known, that man derives evil from each parent, and that this evil is called hereditary evil, therefore he is born into it ; but still it does not manifest itself until the man becomes adult, and acts from understanding and thence from will, meanwhile it lies concealed, especially in infancy. And whereas by the mercy of the Lord, no one comes into blame on account of what is hereditary, but on account of what is actual, and what is hereditary cannot become actual, until man acts from his own proper understanding and from his own proper will, therefore infants are led of the Lord by infants and angels from the Lord, whence they appear in a state of innocence, hereditary evil still lying concealed in everything which they do. This [hereditary evil] yields them nourishment, or is as a nurse until the time that they judge for themselves ; and then if they are regenerated, they are led of the Lord into a state of new infancy, and at length into heavenly wisdom, thus into genuine infancy, that is, into innocence, for genuine infancy or innocence dwells in wisdom : the difference is, that the innocence of infancy is without, and hereditary evil within, but the innocence of wisdom is within, and actual and hereditary evil without.—*Arc. Cel.*, 4563.

spirits. But it was each time observed that the infants resisted, not being willing so to speak; the resistance and repugnance, which was with a species of indignation, I have often perceived: and when any liberty of speaking was given them, they said only *that it is not so*. I have been instructed that such is the temptation of infants, in order that they may learn and get accustomed not only to resist what is false and evil, but also that they may not think, speak, and act from another, consequently that they may not suffer themselves to be led by any other than the Lord alone.

21. When infants are not in that state, but in an interior sphere, viz. an angelical, then they cannot at all be infested by spirits, even though in the midst of them. Sometimes also, infants who are in another life, are sent by the Lord to infants on earth; although the infant on earth is altogether ignorant of it; in this they take the highest delight.

22. From the things which have been stated, it may be evident what the education of infants is in heaven, namely, that by the intelligence of truth and the wisdom of good they are introduced into angelic life, which is love to the Lord and mutual love, in which is innocence. But how contrary the education of infants on earth is, with many, may be evident from this example: I was in the street of a great city, and I saw little boys fighting with each other; a crowd flocked around, which beheld this with much gratification, and I was informed that the parents themselves excite their little boys to such combats. The good spirits and angels, who saw those things through my eyes, felt such aversion at it, that I perceived their horror; and especially at this, that the parents incited them to such things; saying, that thus in the earliest age parents extinguish all the mutual love, and all the innocence, which infants have from the Lord, and initiate them into hatred and revenge; consequently, that they by their own efforts exclude their children from heaven, where is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such things.

23. What the difference is between those who die infants and those who die adults, shall also be told. Those who die adults, have a plane acquired from the earthly and material world, and they carry it with them. This plane is their memory and its corporeal natural affection: this remains fixed, and is then quiescent; but still it serves their thought after death for an ultimate plane, for the thought flows into it. Hence it is, that such as that plane is, and such as is the correspondence of the rational with the things which are there, such is the man after death. But infants who die infants, and are educated in heaven, have not such a plane, but a spiritual natural plane, since they derive nothing from the material world and the earthly body; wherefore they cannot be in so gross affections and thence thoughts, for they derive all things from heaven. Moreover, infants do not know that they were born in the world, wherefore they believe that they were born in heaven; whence they do not know of any other nativity than spiritual nativity, which is effected by the knowledges of good and truth, and by intelligence and wisdom, from which man is man; and because these are from the Lord, they believe, and love to believe, that they are of the Lord Himself. But still the state of men who grow up on earth, may become equally as perfect as the state of infants who grow up in heaven, if they remove corporeal and earthly loves, which are the loves of self and the world, and in their place receive spiritual loves.

CONCERNING THE STATE OF INNOCENCE OF THE ANGELS IN HEAVEN.

1. What innocence is, and what is its quality, is known by few in the world, and not at all by those who are in evil. It appears, indeed, before the eyes, and this from the face, the speech, and the gestures, especially of infants; but yet it is not known what it is, and still less, that it is that in which heaven stores itself up with man. That it may be known therefore, I will proceed in order, and speak first concerning the innocence of infancy, next concerning the innocence of wisdom, and lastly concerning the state of heaven as to innocence.

2. The innocence of infancy, or of infants, is not genuine innocence, for it is only in the external form, and not in the internal; yet still from that may be learned what innocence is, for it shines forth from their faces, and from some of their gestures, and from their first speech, and affects; and this because they have no internal thought, for they do not yet know what is good and evil, and what is true and false, from which thought is derived: hence they have no prudence from proprium, no purpose and deliberation, thus no end of evil; they have no proprium acquired from the love of self and of the world; they do not attribute anything to themselves, they regard all that they have as received from their parents; content with the few and little things which are given them, they are filled by them with gladness; they have no solicitude about food and raiment, and none about the future; they do not look to the world and covet many things thence; they love their parents, their nurse, and their infant companions, with whom they play in innocence; they suffer themselves to be led, they hearken and obey. And because they are in this state, they receive all things in the life: hence they have becoming manners, without knowing from whence they are: hence too they have speech and the rudiment of memory and thought, for the receiving and implanting of which their state of innocence serves as a medium. But this innocence, as was said above, is external, because only of the body, not of the mind; for their mind is not yet formed, because mind is understanding and will, and thence thought and affection. It has been told me from heaven, that infants are particularly under the auspices of the Lord, and that their influx is from the inmost heaven, where there is a state of innocence; and that the influx passes through their interiors, and that in passing through it does not affect them except by innocence; and that hence innocence is exhibited in the face, and in some gestures, and becomes apparent; and that it is this innocence by which parents are inmost affected, and which makes the love which is called *storge*.

3. The innocence of wisdom is genuine innocence, because it is internal, for it is of the mind itself, thus of the will itself, and thence of the understanding; and when in these there is innocence, there is also wisdom, for wisdom is of them: hence it is said in heaven, that innocence dwells in wisdom, and that an angel has as much of wisdom as he has of innocence. That it is so, they confirm by this, that those who are in a state of innocence attribute nothing of good to themselves, but consider themselves only as receivers, and ascribe all things to the Lord; that they wish to be led by Him, and not by themselves;

that they love everything which is good, and are delighted with everything which is true, because they know and perceive that to love good, thus to will and do it, is to love the Lord, and to love truth is to love their neighbor; that they live contented with their own, whether it be little or much, because they know that they receive as much as is profitable for them; little, they for whom little is profitable, and much, they for whom much is profitable; and that they do not know what is profitable for them, but the Lord only, to whom all things which He provides are eternal. Thence neither are they solicitous about the future; they call solicitude about the future care for the morrow, which they say is grief on account of losing or not receiving such things as are not necessary for the uses of life. With companions they never act from an evil end, but from what is good, just and sincere: acting from an evil end they call cunning, which they shun as the poison of a serpent, since it is altogether contrary to innocence. Because they love nothing more than to be led of the Lord, and because they acknowledge all things as received from Him, therefore they are removed from their proprium; and as far as they are removed from their proprium, so far the Lord flows in. Hence it is, that whatever things they hear from Him, whether it be through the medium of the Word, or the medium of preaching, they do not lay them up in the memory, but immediately obey, that is, will and do them: the will is itself their memory. These for the most part appear simple in the external form, but they are wise and prudent in the internal; they are those who are meant by the Lord, "Be ye prudent as serpents, and simple as doves," Matt. x. 16: such is the innocence which is called the innocence of wisdom. Because innocence attributes nothing of good to itself, but ascribes all good to the Lord, and because it thus loves to be led by the Lord, and thence is the reception of all good and truth, from which wisdom is, therefore man is so created, that when he is an infant he may be in innocence, but external, but when he becomes old he may be in internal innocence, that by the former he may come into the latter, and from the latter into the former; wherefore also a man, when he becomes old, decreases likewise in body, and becomes again like an infant, but as a wise infant, thus an angel, for an angel is a wise infant in an eminent sense. Hence it is, that in the Word an infant signifies one who is innocent, and an old man, a wise man in whom is innocence.

4. The case is similar with every one who is regenerated. Regeneration is a re-birth as to the spiritual man: he is first introduced into the innocence of infancy, which is, that he knows nothing of truth, and can do nothing of good from himself, but only from the Lord, and that he desires and seeks them only because it is truth, and because it is good; they are also given by the Lord, as he advances in age; he is led first into the science of them, next from science into intelligence, and lastly from intelligence into wisdom, innocence always accompanying, which is, as was said, that he knows nothing of truth and can do nothing of good from himself, but from the Lord. Without this faith and its perception, no one can receive anything of heaven; in this principally consists the innocence of wisdom.

5. Because innocence is to be led by the Lord and not by self, therefore all who are in heaven are in innocence; for all who are there love to be led by the Lord; for they know that to lead themselves is to be led by the proprium, and

the proprium is to love self, and he who loves himself does not suffer himself to be led by another. Hence it is, that so far as an angel is in innocence, so far he is in heaven, that is, so far in divine good and divine truth; for to be in these is to be in heaven. The heavens therefore are distinguished according to innocence: those who are in the ultimate or first heaven, are in innocence of the first or ultimate degree; those who are in the middle or second heaven, are in innocence of the second or middle degree; but those who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last therefore are the very innocences of heaven, for above all the rest they love to be led by the Lord, as infants by their father: wherefore also they receive divine truth, which they hear either immediately from the Lord, or mediately through the Word and by preaching, directly in the will, and do it, and thus commit it to life; thence they have so much more wisdom than the angels of the inferior heavens, see n. 270, 271. Because those angels are such, therefore they are nearest to the Lord, from whom they receive innocence; and they are also separated from the proprium, so that they live as it were in the Lord. They appear simple in the external form, and before the eyes of the angels of the inferior heavens they seem as infants, thus as little ones, and also as those who are not very wise, although they are the wisest of the angels of heaven: for they know that they have nothing of wisdom from themselves, and that to be wise is to acknowledge it; and also that what they know is as nothing in respect to what they do not know; to know, to acknowledge, and to perceive this, they say is the first step to wisdom. Those angels are also naked, since nakedness corresponds to innocence.

6. I have spoken much with angels concerning innocence, and have been informed that innocence is the *essence* of all good, and hence that good is so far good as innocence is in it, consequently that wisdom is so far wisdom as it is derived from innocence; in like manner, love, charity, and faith; and that hence it is, that no one can enter heaven unless he has innocence: and that this is what is meant by the Lord: "Suffer infants to come to Me, and forbid them not; for of such is the kingdom of the heavens. Verily I say unto you, whosoever shall not receive the kingdom of the heavens as an infant, he shall not enter therein," Mark x. 14, 15; Luke xviii. 16, 17. By infants there, as also elsewhere in the Word, are meant innocents. A state of innocence is also described by the Lord in Matt. vi. 24-35, but by mere correspondences. The reason that good is good as far as innocence is in it, is because all good is from the Lord, and innocence is to will to be led by the Lord. I have also been informed, that truth cannot be conjoined to good, and good to truth, except by means of innocence: hence also it is, that an angel is not an angel of heaven, unless innocence be in him; for heaven is not in any one, until truth be conjoined to good in him, whence the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. I have been also informed, that truly conjugal love derives its existence from innocence, because from the conjunction of good and truth, in which conjunction the two minds are, namely, those of the husband and the wife, which conjunction, when it descends, is presented under the form of conjugal love; for conjugal partners, like their minds, mutually love each other; thence there is sport of infancy, and as of innocence, in conjugal love.

7. Because innocence is the very *esse* of good with the angels of heaven, it is evident that the divine good proceeding from the Lord is innocence itself, for that good is what flows in with the angels, and affects their inmosts, and disposes and adapts for receiving all the good of heaven. The case is similar with infants, whose interiors are not only formed by a transflux of innocence from the Lord, but are also continually adapted and disposed for receiving the good of heavenly love, since the good of innocence acts from the inmost, for it is, as was said, the *esse* of all good. From these things it may be manifest, that all innocence is from the Lord. Hence it is, that the Lord in the Word is called a Lamb, for a lamb signifies innocence. Because innocence is the inmost in every good of heaven, therefore also it so affects the mind, that he who feels it, which happens when an angel of the inmost heaven approaches, seems to himself to be no longer his own, and hence to be affected and as it were carried away with such a delight, that every delight of the world appears to be nothing respectively. I speak this from the apperception of it.

8. All who are in the good of innocence, are affected by innocence, and as far as any one is in that good, so far he is affected: but those who are not in the good of innocence, are not affected by it. Wherefore all those who are in hell are altogether contrary to innocence, nor do they know what innocence is; yea, they are such, that as far as any one is innocent, so far they burn to do him mischief: hence it is, that they cannot bear to see infants; as soon as they see them, they are inflamed with a cruel desire of hurting them. From this it was made evident, that the proprium of man, and thence the love of self, is against innocence; for all who are in hell are in the proprium, and thence in the love of self.—*H. & H.*, 276–283

MEMORABLE RELATION CONCERNING DELIGHT.

On a time I conversed with a novitiate spirit, who, during his abode in the world, had meditated much about heaven and hell. (By novitiate spirits are meant men newly deceased, who are called spirits, because they are then spiritual men.) He, as soon as he entered into the spiritual world, began to meditate in like manner about heaven and hell, and seemed to himself, when meditating about heaven, to be in joy, and when about hell, in sorrow. When he observed himself to be in the spiritual world, he immediately asked where heaven was, and where hell; and also what and of what quality both the one and the other were? And he was answered, "Heaven is above your head, and hell is beneath your feet; for you are now in the world of spirits, which is intermediate between heaven and hell; but what heaven and hell are, and of what quality, we cannot describe in a few words." At that instant, as he burned with a desire of knowing, he cast himself upon his knees, and prayed devoutly to God that he might be instructed; and lo! an angel appeared at his right hand, and raised him, and said, "You have supplicated that you may be instructed concerning heaven and hell, INQUIRE AND LEARN WHAT DELIGHT IS, AND YOU WILL KNOW;" and having said this, the angel was taken up. Then the novitiate spirit said with himself, "What does this mean, *Inquire and learn what delight is, and you will know what heaven and hell are, and what is their quali-*

ty?" And departing from that place, he wandered about, and accosting those he met, said, "Tell me, pray, if you please, what delight is?" Some said, "What a strange sort of question! Who does not know what delight is? Is it not joy and gladness? wherefore, delight is delight; one delight is like another: we know no distinction." Others said, that delight was the laughter of the mind; for when the mind laughs, the countenance is cheerful, the discourse jocular, the behavior sportive, and the whole man is in delight. But some said, "Delight consists in nothing but feasting, and delicate eating and drinking, and in getting intoxicated with generous wine, and then in conversing together on various subjects, especially on the sports of Venus and Cupid." On hearing these relations, the novitiate spirit being indignant, said with himself; "These are the answers of clowns, and not of well-bred men: these delights are neither heaven nor hell; I wish I could meet with the wise." He then took his leave of them, and inquired where he might find the wise? And at that instant he was seen by a certain angelic spirit, who said, "I perceive that you are kindled with a desire of knowing what is the universal of heaven and the universal of hell; and since this is DELIGHT, I will conduct you up a hill, where there is every day an assembly of those who scrutinize effects, of those who investigate causes, and of those who explore ends. There are three companies; those who scrutinize effects are called spirits of sciences, and abstractedly sciences; those who investigate causes are called spirits of intelligence, and abstractedly intelligences: and those who explore ends are called spirits of wisdom, and abstractedly wisdoms: directly above them in heaven are angels, who from ends see causes, and from causes effects; from these angels those three companies have illustration." The angelic spirit then taking the novitiate spirit by the hand, led him up the hill, to the company which consisted of those who explore ends, and are called wisdoms. To these the novitiate spirit said, "Pardon me for having ascended to you; the reason is, because from my childhood I have meditated about heaven and hell, and lately came into this world, where I was told by some who were associated to me, that here heaven is above my head, and hell beneath my feet; but they did not say what and of what quality the one and the other is; wherefore, becoming anxious from my thoughts being constantly employed on the subject, I prayed to God; and instantly an angel presented himself, and said, '*Inquire and learn what delight is, and you will know.*' I have inquired, but hitherto in vain; I request therefore that you will teach me, if you please, what delight is." To this the wisdoms replied, "Delight is the all of life to all in heaven, and to all in hell; those who are in heaven have the delight of good and truth, but those who are in hell have the delight of what is evil and false: for all delight is of love, and love is the *esse* of a man's life; wherefore as a man is a man according to the quality of his love, so he is a man according to the quality of his delight. The activity of love makes the sense of delight; its activity in heaven is with wisdom, and its activity in hell is with insanity; each in its objects presents delight; but the heavens and the hells are in opposite delights, because in opposite loves; the heavens in the love and thence in the delight of doing good, but the hells in the love and thence in the delight of doing evil: if therefore you know what delight is, you will know what heaven and hell are, and what is their quality. But inquire and learn further what delight is from those who investi-

gate causes, and are called intelligences: they are to the right from hence." He departed, and came to them, and told them the cause of his coming, and requested that they would instruct him what delight is? And they, rejoicing at the question, said, "It is true that he that knows what delight is, knows what heaven and hell are, and what is their quality. The will-principle, by virtue whereof a man is a man, is not moved a single jot but by delight; for the will-principle, considered in itself, is nothing but an affect and effect of some love, thus of some delight; for it is somewhat pleasing, engaging, and pleasurable, which constitutes the principle of willing; and since the will moves the understanding to think, there does not exist the least idea of thought but from the influent delight of the will. The reason of this is, because the Lord by influx from himself actuates all things of the soul and of the mind with angels, spirits, and men, and actuates them by an influx of love and wisdom; and this influx is the essential activity from which comes all delight, which in its origin is called blessed, satisfactory, and happy, and in its derivation is called delightful, pleasant, and pleasurable, and in a universal sense good. But the spirits of hell invert all things with themselves; thus also they turn good into evil, and the true into the false, delight continually remaining; for without the continuance of delight, they would have neither will nor sensation, thus no life. From these considerations it is manifest what and whence the delight of hell is, and what is its quality, also what and whence the delight of heaven is, and what is its quality." Having heard this discourse, he was conducted to the third company, consisting of those who scrutinize effects, and are called sciences. These said, "Descend to the inferior earth, and ascend to the superior earth: in the latter you will perceive and be made sensible of the delights of the angels of heaven, and in the former of the delights of the spirits of hell." But lo! at that instant, at a distance from them, the ground cleft asunder, and through the cleft there ascended three devils, who appeared on fire from the delight of their love; and as those who were in consociation with the novitiate spirit perceived that those three ascended out of hell by proviso, they said to them, "Do not come nearer; but from the place where you are, give some account of your delights." And they said, "Know, then, that every one, whether he be good or evil, is in his own delight; the good in the delight of his good, and the evil in the delight of his evil." Then they were asked, "What is your delight?" They said, "The delight of adultery, of stealing, of defrauding, of blaspheming." Again they were asked, "What is the quality of those delights?" They said, "To the senses of others they are like stinks arising from dunghills, and stench from dead bodies, and scents from stagnant filthy water." And it was asked them, "Are those things delightful to you?" They said, "Most delightful." And reply was made, "Then you are like unclean beasts which wallow in such things." To which they answered, "If we are, we are; but such things are the delights of our nostrils." And they were asked, "What further account can you give?" They said, "That it is allowed every one to be in his delight, even the most unclean, as it is called, provided he does not infest good spirits and angels; but since, from our delight, we cannot do otherwise than infest them, therefore we are cast together into workhouses, where we suffer direfully. The holding in and drawing back of our delights in those houses is what is called hell-torment; it is also interior pain."—*Conj. Love*, 461.

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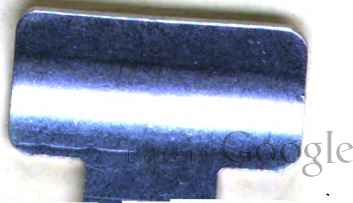
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